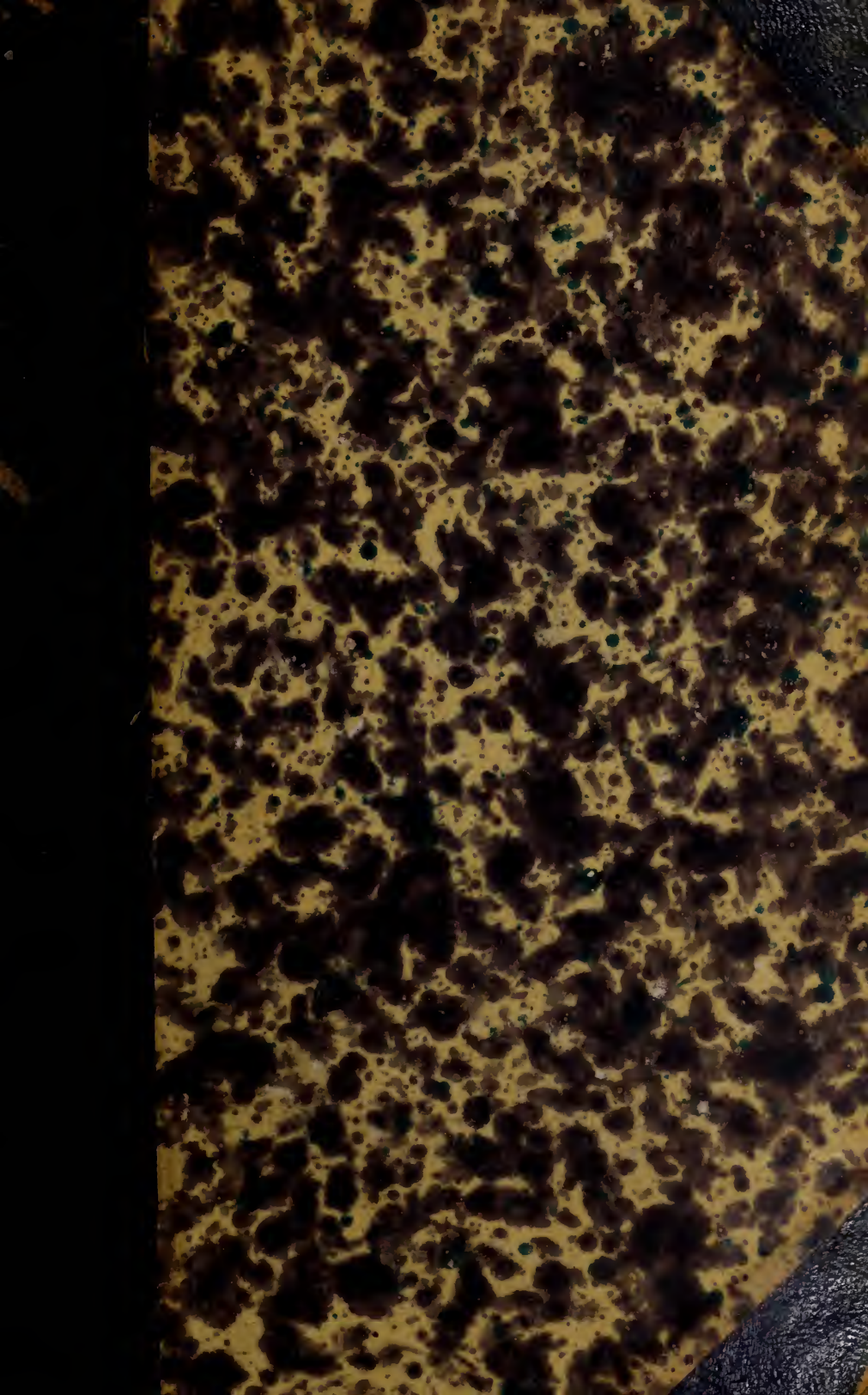
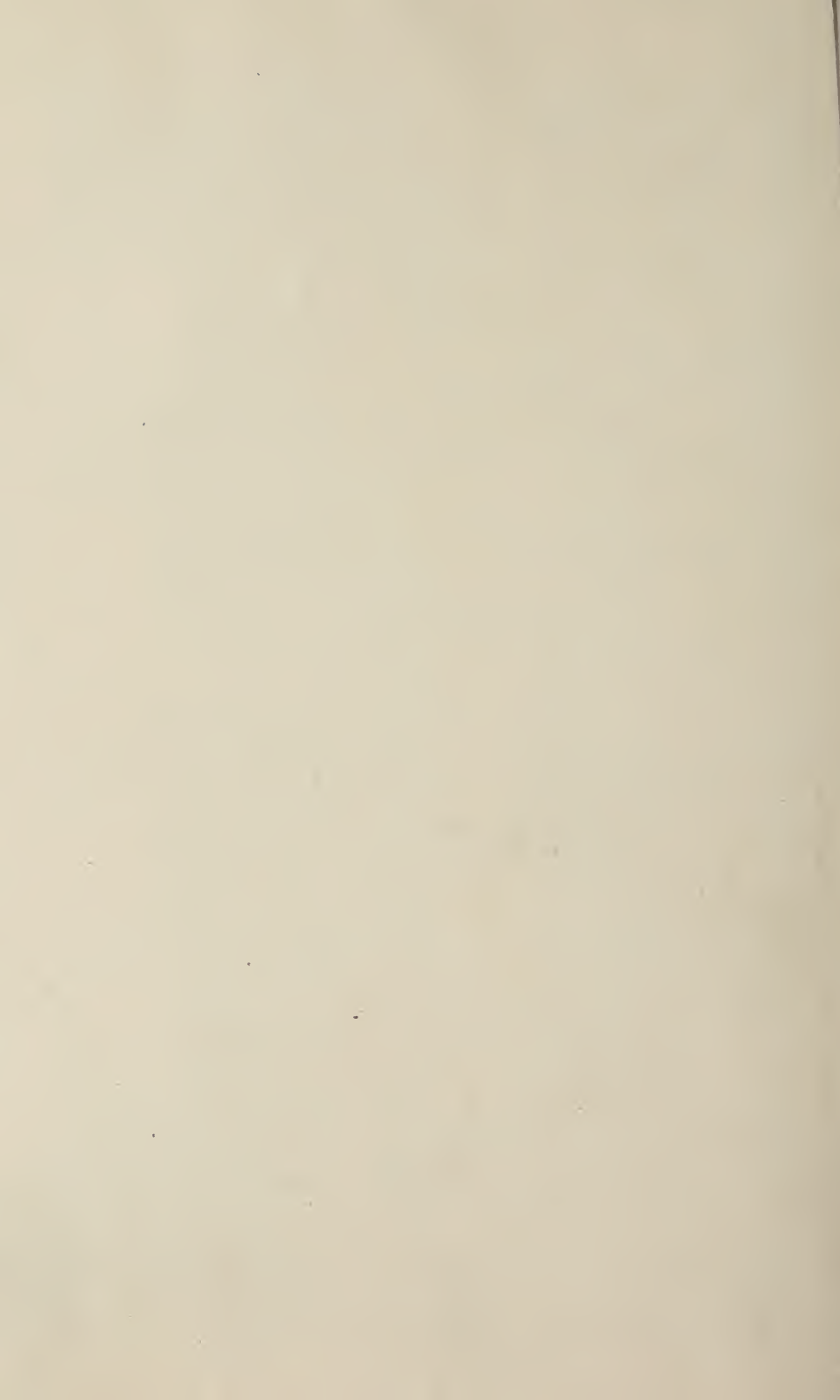




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THE

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THE APOSTOLIC ORDER OF MISSIONS.

WHEN our Lord commissioned His disciples, now to become His *apostles*, to enter upon the work of evangelizing the world, He used these remarkable words : “*Go ye and teach all nations [or, make disciples or Christians of all nations], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen.*” (Matt. xxviii : 19, 20.) Or, as it is expressed by another evangelist, “*Go ye into all the world, and preach the Gospel to every creature.*” (Mark xvi : 15.) This was their authoritative patent and commission for preaching the Gospel. And it was certainly plain enough, although it was not at once fully comprehended by those wonderful men, although they had enjoyed for three years the instructions of the greatest Teacher that ever lived. Their Jewish prejudices were strong, and it required several years of further instruction, some providential indications of an unmistakable character, and some severe persecution, to make them fully understand the great extent and compass of that glorious commission—the only commission, we may remark in passing, with which Christ invests any of those whom He calls even now to preach His Gospel.—“Go ye,” He says, to one and all of them, “and preach the Gospel to every creature.” Such is His commission, and such is their field. For more than eighteen centuries, the Saviour has given no minister of the Gospel any other commission than this. And all who receive it, if they rightly understand it, ought to be ready to preach the Gospel any where in the world, and to any portion of the human race to whom the Saviour may send them—trusting to His Spirit and Providence to direct their steps. No man can literally preach the Gospel to “every creature,” but he is to be willing to preach it to any part of mankind, in any part of the world—at home and abroad, to Jew and Pagan, within Christendom or beyond it—if the Master require it. His simple inquiry

should be : " Lord, what wilt Thou have me to do ?" If this prayer be sincere, he will certainly be directed to the very portion of the great field which the Saviour would have him occupy. But enough by way of digression.

The apostles did certainly at length understand the scope of the commission which their Lord so solemnly gave them, at the moment of his last interview with them, before his ascension to the right hand of the Father. Perhaps it was well that the full extent, and greatness, and responsibility, and difficulty of the work to which they were called did not burst suddenly upon their minds. The vision might have been quite too much for their faith, which, although wonderfully increased by the events of the crucifixion, resurrection, and ascension of their Lord, was still far from being as strong as it afterwards became.

But they did at length comprehend the compass as well as the nature of their commission, and went forth to evangelize the world, with no other guide than the Spirit and Providence of their ascended Lord.—Let us see what course they pursued.

According to His command, "*they began at Jerusalem,*" and some of them employed their entire ministry in their native land, but not many, we have reason to believe. Severe persecutions, and ultimately the capture and destruction of Jerusalem by the Romans, and the dispersion of the Jews, scattered those of the apostles and their immediate successors that were disposed to linger in Palestine, to all the countries around. The greater part of the "Twelve," and the same was probably true of the "Seventy," disciples of our Lord went forth and preached the Gospel to the outlying nations. They preached the Gospel in Antioch and other cities of Syria ; in Ephesus and all the great cities of the Provinces of Asia Minor ; in the plains of the Euphrates and the Tigris in the East ; in Philippi and other cities of Macedonia ; in Athens and Corinth in Greece ; in Alexandria in Egypt ; in Rome and other cities in Italy. In a word, they carried the Gospel without delay to the most civilized countries in the world at that day, and to the great cities in those countries. And what was the consequence ? It was this : Christianity gaining a foothold in the most civilized countries of those times, and in the great centres of commerce and trade, of wealth, and intelligence, and learning, and science, and of every thing else that gives one country, or one city, an influence over another, it found the resources needed for its further extension, and advanced with such inconceivable rapidity that at the end of three short centuries, and through ten bloody persecutions, it established itself in imperial Rome, took possession of the throne of the Cæsars, and its influence was felt to the remotest boundaries of the Roman Empire with its one hundred and twenty millions of inhabitants. Had the

opposite course been pursued ; had the Apostles begun their labors at the circumference of the civilized world, (as some of our modern Missionary Societies are disposed to do), instead of the centre, how long would it have been until Christianity had spread throughout the Roman empire, and become the established religion of that empire ?

What a lesson the Church may learn in our day from the example of the Apostles, guided, as they were, by their heavenly Master, in every step they took in the great work of spreading the Gospel throughout the world ! Christians of all the branches of the one true Church of God are beginning to awake to the conviction that it is their duty to pray and labor for the conversion of the world to Christ. The Divine Providence is manifestly concurring with this wide-spread movement of the Spirit of God on the hearts of His people, in wonderfully opening the world for the reception of the Gospel. Barriers which formerly prevented the spread of Christianity in Pagan and Mahommedan countries, have been broken down. Papal nations from which the true Gospel was shut out, are now open to proper effort to diffuse a pure Christianity. Look where we may, we see that the most important nations in Christendom and beyond it are in a remarkable degree accessible to the Bible and the heavenly doctrines which it contains.

Such being the state of the world, shall the Evangelical Churches of America, and other Protestant lands, not heed the example of the Apostles, and direct their efforts—mainly at all events—to those nations which are the most civilized and powerful, and which can do the most to spread the Gospel when they shall themselves have been made to possess it ? This they are beginning to do so far as relates to the Pagan and Mohammedan portions of the world ; and the vast importance of giving the Gospel to India and China, and to Turkey and Persia, is consequently far better appreciated at present than it was a few years ago. But what India and China are to the Pagan world, what Turkey and Persia are to the Mohammedan world, Italy and France are manifestly to the Papal. Vastly more important, however, for the world entire would be the conversion of France and Italy to true Christianity, than the conquest of India and China, of Turkey and Persia, by the Gospel, because of their superior civilization, their military power and their commerce. Spain and Austria are far from being as open to the Gospel, as are France and Italy, but both would be greatly and happily affected by the diffusion and prevalence of Bible-Christianity in those countries which have very properly been called the “head” and the “heart” of the power of Anti-Christ. We long to see the day when Protestants will feel as they should the importance of doing all that is practicable to impart the true Gospel to France and Italy, with their more than sixty millions of inhabitants. O, if there was only as much

true religion in those countries as there is in England and America, what a glorious influence it would have to hasten the coming of the kingdom of Christ throughout all the earth !

ROMAN CATHOLIC PRESS IN GERMANY.

THE following article from the pen of the Rev. W. F. Warren, which we take from the *Christian Advocate and Journal*, contains some very interesting information respecting the Roman Catholic periodical press in Germany. What a difference there is between Papal and Protestant lands in *this* as well as so many other respects ! Rome loveth not that the people should have knowledge.

In a recent letter I gave a comprehensive survey of the Catholic periodical press of Germany, based upon the representations of an ardent ultramontanist. Since forwarding it I perceive that a less sanguine Catholic publicist has thought it good to give the world his representation of the state and prospects of Catholic Journalism. This he has done in a pamphlet published at Augsburg, under the title, "Another Word on 'The Catholic Press of Germany.'" We thought the showing of the first writer poor enough ; but it seems he made the case better than it actually is. Hear the new reporter : "The anonymous *Freiburger*," says the *Augsburger*, "has sketched in his pamphlet, with youthful enthusiasm, an extremely rosy picture of the condition and hopes of the Catholic Church in Germany. We cannot share these views, and neither full churches, nor the undeniable reanimation visible in so many departments of the Church can blind us. . . . Of the forty millions of Germany certainly a half are Catholics ; but while the Protestant part possess about fifteen hundred book-stores, there are, all in all, scarcely twenty-four Catholic ones of any importance. (!) Among the two or three thousand German journals we have, at most, only seven or eight of the larger, and some twenty of the smaller kind of our tendency and stripe. (!) Germany certainly numbers a clergy of sixty thousand ; and yet we think we do not err when we affirm that all the Catholic periodicals of Germany taken together have not sixty thousand subscribers. (!) These are figures and statistical quotations which contain fruitful instruction for all who are willing to see, and they show who in Germany shapes not only the literature, but also public opinion."

What an illustration is furnished in the above facts of the comparative intelligence of Protestant and Catholic communities ! These are two halves of one and the same nation, in all respects, except their different religious confessions, as nearly alike as can be ; and yet what a contrast ! Wonder what these "slow" Church publicists would think of the circulation of our *Sunday School Advocate*, or of the other marvels of American Journalism ! Circulations of four hundred thousand, like Bonner's, under the pressure of such competition as exists in America, would be deemed perfectly incredible. I learned long ago that on such points it is useless to tell the people the facts. They may affect great astonishment ; but, in reality, they regard them as pure inventions of the narrator, far more creditable to his ingenuity than to his veracity.

THE SLEEPLESSNESS OF THE SOUL.

THE soul does not sleep, it lives ; it is the body that lies low in the slumbers of the tomb.

Can you conceive of a sleeping soul, a dreamless sleep ? I find that such a state borders too closely upon annihilation, not to excite in man extreme repulsion. In fact, it is temporary annihilation.

To cease to exist during centuries, perhaps ages ; to give up a life throbbing with the love of the Saviour ; to be frozen up after the fashion of antediluvian mammoths ; to exchange the activity of thought, the full employment of every faculty, for a suspension that amounts to total extinction—to speak frankly, does this prospect fill your heart with joy ? Mine remains aghast at it.

Nevertheless, if the Word of God declares this, we needs must submit to it. How many men, of high consideration, affirm that it does !

One word, one only, authorizes this opinion ; a very strong word, it is true, and often repeated, the word *sleep*.

Death is sleep ; those who die *fall asleep*.

What remains to be said in reply ? Much ; nay, all.

The word is there, no doubt. But as long as its meaning is undefined, the question remains open. In what sense are we to take this word “sleep” ? How is it applied in the Scriptures ? This is what it concerns us to know. This alone will solve the difficulty.

This word applies to the body, not in any sense to the soul.

It is the body that sleeps, absolutely unconcerned by all that goes on in this world or in the other. It sleeps heavily, no voice can rouse it, not even that dear voice whose lightest whisper sufficed to thrill it during the days of life on earth.

You know it but too well, that implacable sleep ; you who have folded in a last embrace that poor body, indifferent now to every appeal of yours. An hour ago, it saw your tears, your pale face ; it sees them no longer. All that the soul saw and heard, those angelic messengers that God often sends to light it on its passage : the body, if it saw them at all, sees and hears no longer. It has fallen down inert, it remains inert, and the immortal germ that God has placed within it, the spark which His breath will re-kindle, is so deeply buried in dust and ashes, that no human search can ever discover it.

Has the soul then succumbed ? Is the spirit paralyzed ? Let us draw near, and examine more closely into this. This dreadful word “sleep,” will—thanks to Jesus who applied it to Himself—at once assume its own proper and circumscribed meaning.

Here is the garden of Joseph ; here is the sepulchre. The body of Jesus is resting there ! What says Holy Writ ?—Jesus sleeps.

He sleeps ! This is the language employed by Scripture. When Scripture speaks of Jesus dying, they say, He fell asleep. When they speak of His resurrection, it is as of awaking out of sleep.

No distinction is here made between the body and the soul of the Son of God. If we take the sleep of death in an absolute sense, the whole nature of Jesus was, for a season, subjugated by I know not what lethargy. For three days the spirit of Jesus, the Lord of life, remained paralyzed, benumbed. You might have traversed the whole earth, its height and depth ; you might have sounded the immensity of heaven, nowhere would you have met with Jesus ! For three whole days the Word—He who could say of Himself, *I am*—He, even He, *was not*.

Does not the shudder occasioned by such a thought as this at once convince you of its sacrilegious absurdity ?

Well then, the whole of revelation declares of Jesus that He slept.

If it says this of Him, it may well say it of us. There is nothing in that which need terrify us any longer.

The Pharisees said it when they set a watch around His tomb—"We remember that that deceiver said, In three days I will awake, arise again."

The angels implied it when, seated by the sepulchre, they re-assure the sorrowing women—"Ye seek Jesus of Nazareth, who was crucified. He is not here, he is risen."

Jesus said, speaking of himself : "When I am risen I will go before you into Galilee."

The apostles repeat the phrase : "He rose again the third day."—"God raised Him from the dead." Let us believe on Him who raised Him up.

Dust, thou shalt return to thy dust ! I know thee, thou fearful sentence, thou art nothing new. Ever since the days of the Garden of Eden thou hast struck at our bodies ; our souls disown and defy thee ! The soul can no more sleep than it can die.

Have you still one lingering doubt ? The last sigh of the Saviour will dispel it for you.

"Father, into thy hands I commend my spirit." Death takes his own portion, but the living spirit returns to the land of life. For three days the body shall remain laid in the tomb, treated as a holy thing, but still as a *thing* ; it shall be wrapped in a shroud, heaped about with spices ; sleep shall weigh the eyelids down, paralyze the limbs, but not the spirit. Death, thou canst not touch *that* ! The spirit will patiently await in God's presence the hour when, returning into the very body it left, it will raise it up on its feet, soar with it to the Father, re-descend to earth, sit down in glory.

This is not yet all ! Listen to a decisive sentence of the Saviour—

"I lay down my life to take it up again. I have power both to lay it down, and to take it up."

Who is this *I*; this victorious *I*, who is it? Who is the one who, being dead, commands life to return? It is the soul; the soul which can neither slumber nor sleep.

Be at ease; we shall sleep as Jesus slept. It is thus that sleep our loved ones. Their bodies, that is to say; never their souls.

This subject is one that must be thoroughly examined. When only indistinctly revealed, it saddens us; placed under a full, strong light, it causes our hearts to dance with joy.

Let us return in thought to days long past; remount the stream of time.

Here we meet with Abraham. In the midst of the terrors of night and darkness, he has been visited by a vision. The Lord has spoken to him, "Thou shalt be gathered to thy fathers." Do these words apply to the Patriarch's earthly remains? will his bones be carried to Padan-Aram, from the land of Canaan to the country whence he originally came? Not so. Abraham having died in a strange country, is buried in the cave of Hebron: there rests his body; his dust will not be mingled with that of the plains of Mesopotamia. It is the soul that is spoken of; the soul is living still; the soul goes whither his fathers have gone.

Again, God meets Isaac in the valleys of Beersheba, and says, "I am the God of Abraham thy father." To Jacob he says, "I am the God of Isaac."

To the people of Israel, "I am the God of Jacob."

Magnificent name!—*His name throughout all ages!* "I AM!"—not *I was*. Jesus declares Him God of the living, not of the dead, not of the sleeping.

David cries aloud, "Thou wilt not leave my soul in Hades." Prophet, he announces the resurrection of Christ; believer, he expresses the fullness of his own conviction.

And Ecclesiastes responds to him, "Then shall the dust return to the earth as it was, and the spirit unto God who gave it."

Long before then, the Lord on Sinai came to hold converse with Moses from the midst of ten thousand of his saints, living saints, not sleeping. Long after, the dry bones gathered themselves into battle array at Ezekiel's voice: but, lo! the *spirit* had not yet returned into them.

Who is that who rises down there on the plains of Endor, in presence of the pale and trembling king? A phantom? No; Samuel himself, the judge of Israel. "Why hast thou disquieted me? To-morrow thou shalt be *with me*, thou and thy sons."

Who are they who appear on the holy mountain, talking there with the transfigured Jesus? Two of the dead: Elijah, carried up body

and soul to heaven ; Moses, whose body is still hidden in some mountain-hollow on the other side of Jordan. Do they sleep ? Have they slept ? No ; both have come from the land of life ; both will return thither ; their faces are lit with celestial glory.

What says Jesus to the little daughter of Jairus ? “ Maiden, arise ! ” The stiffened frame lifts itself up ; the heart beats, the child walks,—and why ? *Her spirit has returned into her.*

Behold a spectacle at once magnificent and terrible ! A poor man, covered with sores, yields up his last suffering breath, and is borne by angels into Abraham’s bosom. A rich man lives in splendor, dies, is buried, and then—I see him in a place of torment. This fate follows instantly upon his death ; for amongst the inhabitants of earth are numbered the brothers of the man clothed in purple and fine linen.

A parable, you say.

I know it, and know that to draw too rigorous deductions from it, would be to pervert its meaning. Nevertheless, it has a meaning, else of what use would it be ? When the Lord spoke it, He designed it to announce a truth, else He would not have done so. Was its only purport to teach the Jews that, after this life ended, there were felicities and torments both ? The Jews knew that perfectly well. What, then, did the parable teach ? The striking fact, that the soul cannot sleep, that it merely passes through death, does not linger in it, that it is immediately happy or unhappy, one or the other, and that it can only be either through being a living soul.

Do you not at once see the moral influence of this fact ? A thousand years of lethargy ; that is a long period. A state of pain or a state of enjoyment divided from us by such an interval, does not affect me much with joy or fear. You will tell me that a thousand years are as one day ! Yes, in the Lord’s eyes they are so. But as for me, a finite creature, with my standard of time, I count the thousand years as they are here upon this earth where I am ; in spite of myself, I see them in the light of a reprieve, and from that moment it is no longer my soul that sleeps, but my conscience.

My pen has stumbled upon that word catalepsy.

There are indeed cataleptics. There are people whose senses are all suspended, who cannot see, who are considered dead, who are dead in common parlance. O, but are they really so ? Those motionless eyes follow your movements, those frozen ears catch all your broken words ; each latent faculty, preternaturally excited by the constraint laid on it, has acquired increased intensity ; life is there, entire, vibrating, condensed. And when the blood begins again to circulate and the lips uncloseth, when that frightful torture of the living soul within the corpse is ended, it is found that never before did the heart feel so strongly, the

mind think so intensely. And shall we still believe in the sleep of the soul !

But I return to the proofs afforded me by revelation.

Judas, who strangled himself, went, say the Scriptures, *to his own place*. You shudder. Sleep has no such terrors.

Paul calls us *fellow citizens with the saints*. The city is alive, its citizens are awake, are stirring, acting ; a city of sleepers would be rather a necropolis than a city ; the fellow-citizens of saints are fellow-citizens of the living.

The same apostle exclaims : “ Ye are not come unto Sinai, ye are come unto Mount Zion, to the general assembly, . . . to *the spirits of just men made perfect*.”

These spirits are living at this present hour in the presence of God ; for *the body is dead, but the spirit is life*.

Do we need further argument ?

Yes ; there is still much to be said. A single word has given birth to the notion of the soul’s temporary annihilation ; another word refutes it—departure.

The soul *departs*, says the Bible. We depart from our homes. In order to depart, we must be alive. My home is not myself. My home without me remains a dead, deserted thing. Doors closed, windows closed, silence everywhere. Meanwhile I, this living I, am elsewhere, am animating some other dwelling with my presence.

Then, as for the desire to depart so often expressed by the apostles, how can we understand it if sleep follows upon death ? Such a desire would be simply unreasonable. What ! I want to quit this earth where I serve my God, where I feel, where I love ; I want to quit it that I may sleep. Only a despairing lassitude can prompt such a wish as this ; never will it be felt by a Christian in the full exercise of his faculties, his faith, and his affections. Such a one will never prefer lethargy to labor. Living, he may glorify his God ; living, he may save souls ; living, he may comfort the mourner ; but paralyzed, congealed, a thing and not a being, even the power to dream is not permitted him any longer.

Paul aspires after deliverance ; he shall tell us why. “ When at home in the body we are *absent from the Lord*. Therefore we desire to depart, that we may be *present with the Lord*.” Here is his motive. St. Paul would fain depart, not to escape the sorrows of existence. A soldier does not shun the battle, that he may receive the prize. Besides, St. Paul, in repeating it, further defines his thought. “ We are willing rather to be *absent from the body*, that we may be present with the Lord.” Absent from the body ! What is it that is absent ? My soul. Whither does it go ? Into the presence of the Lord.

I fear to dwell too long upon the subject, to weary the reader ; but I must needs recall that other expression of Paul's, when, his heart wrung with anxiety about the new converts whom he feared to leave, his soul possessed with the desire to behold Jesus, he wrote those lines so impressively true, so touchingly natural,—“I am in a strait betwixt two, having a desire to depart and to be *with Christ, which is far better*; nevertheless, to abide in the flesh is more needful for you.”

One irrefragable testimony remains : I have kept it to the last.

Three crosses rise on Golgotha. On one of these, with arms outstretched, the royal title above His head, proclaiming to the universe how Israel treats the Son of God, see Jesus die. They ridicule Him. Insults are hurled at Him on all sides by the angry crowd, and fall blunted on that brow, which grows pale beneath the Divine wrath. Jews, Romans, all alike blaspheme. More bitter, more caustic still, fraught with more fearful irony, the sarcasm heard from the neighboring cross,—“If thou be the Christ, save thyself and us.”

Then, before any answer can be returned, a voice is lifted up, plaintive but firm, humble but vibrating with hope : “This man has done nothing amiss ; we indeed suffer justly ;” then that supreme prayer : “Remember me, when thou comest into thy kingdom.”

Jesus answers : “*To-day*, verily I say unto thee, *to-day* thou shalt be with me in Paradise.”

What a contrast ! Have you seized its full power ? It is as though Jesus said—

“You thought to fall asleep ; you thought that ages after ages would heap their dust on your torpid spirit ; to-day, as soon as the brutal club of the Roman soldiers shall have broken thy bones, to-day thou shalt be with me. For me, I do not sleep. My soul enters triumphantly into its kingdom ; finds its ransomed ones there, other ransomed spirits coming, one after the other, to rejoin it ; to-day, not later, Paradise will open for thee ; and when, at the appointed day, I re-descend as Sovereign Judge, it is with my saints, the armies of my saints, my living not sleeping saints, that I shall return to earth.”

No man can number these saints.

Do you see, too, in the pages of the Apocalypse—those souls hidden under the altar ? Moved with holy impatience, they cry,—“How long, O Lord ! how long !”

Do you mark the myriads clothed in symbolic white garments, come out of great tribulation, and glorifying the Lord, while the last scenes of our earth's history are being accomplished ? These are the elect, happy *at this present hour*, but still aspiring, waiting for the redemption of the body.

And now if, by a single reaction having been once offended by the

idea of a glorified body, you are amazed at the idea of a soul deprived of its body and yet living, of a soul that perceives, feels, thinks, I have to ask you, whether you have never dreamed ; if you do not know what it is to traverse earth and skies in the imaginations of your sleep ; if it has never happened to you, as it were, to act, to speak, to live long years in one second of time ; to be your own identical, complete self, the body only excepted.

And then I have to point you to St. Paul caught up to the third heaven, whether in the body or out of the body he knows not. I point you to a Daniel, an Ezekiel, a St. John ; to all the prophets in their trances and their visions, and I say to you, Do not underrate any longer the power of God, the inalienable vitality of our own moral being.

We are convinced ; we know now to a certainty that there is no state of torpor for our dead.

Their slumber weighed like lead upon our soul. It almost made us rebel against the decrees of the Most High, our bereavements became intolerable. How can we but regret life for those who sleep ? The most laborious existence, the most troubled and tormented, is at least better than annihilation. The weary may at least love, the suffering may glorify God ; but the unconscious tenants of the tomb have neither heart nor tongue with which to praise the Lord.

Would I wake you out of sleep, my beloved one ? Yes. Must I needs rebel against the will which has snatched you out of existence, to cast you into a limbo, full of silence and of gloom ? Yes. Do I find such a decree inexplicable, unjust, cruel ? I do.

Would I recall you from Paradise, from the very fount of life ; would I plunge you again into our darkneses, our sins ; could I fail to bless through all my tears the merciful decree which has transported you to the seats of everlasting bliss ? Never.

The way opens out before us. It does not lead down to the darksome bowels of the earth ; it rises to the highest heavens.

Let us no longer look for the living amongst the dead.—*Madame Gasparin.*



WE were just south of Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah ! no—farewell, perishing world ! For me to live shall be Christ. I have nothing to do here but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Saviour ; that whether living or dying, I may be thine.—*Journal of Henry Martyn.*

AFFAIRS IN NEW GRANADA.

IN the July number of *THE CHRISTIAN WORD* we gave some notices of the state of things in New Granada. The subjoined article, taken from a late number of the *Journal of Commerce*, contains some additional information of much value. It is from the pen of an American gentleman who is familiar with the country and personally acquainted with General Mosquera.

The news by the latest steamers from Aspinwall was favorable to the cause of the liberals in New Granada. It is gratifying to its friends in the United States to know, after all the conflicting reports which have come to us from that quarter, and the anonymous misrepresentations in some of our newspapers, that President Mosquera has really pursued a patriotic, enlightened and disinterested course from the beginning, and has practically justified all his professions by his conduct since he has been at the head of the government, and victorious over his opponents.

Some of these here, as elsewhere, have compared his cause to that of the Southern secessionists, but very incorrectly, as his supporters are they who abolished slavery twenty years since, have been the steady friends and admirers of the United States, established religious as well as civil liberty, resisted the interference of the See of Rome, have cherished and protected schools, colleges, and every plan and institution of a benevolent character, aided internal improvements, commerce and manufactures, welcomed emigration, and practised moderation, humanity and conciliation at all times towards their antagonists.

President Mosquera has always been the advocate of just principles and measures, and his whole life has been consistently upright. He volunteered in the army of independence at the age of fourteen years, rose by merit to a place in the staff of Bolivar, served gallantly through the war, and after its conclusion held numerous civil and diplomatic appointments, including the Presidency itself. The extent of his acquirements and the versatility of his genius have been shown in the production of various original works of history, statistics and natural sciences, which have given him a wide reputation both at home and abroad.

After such a career it is strange that he should have any opponents, but to be great is to be envied. Bolivar and even Washington met with those who defamed and traduced them, and here in the United States he has also encountered the assaults of detraction. Who in our own day has suffered more from this than Garibaldi himself? Happily, President Mosquera has now reached a position from which these attacks rebound upon their authors; his wisdom, his patriotism and sincerity are too apparent to be any longer disputed.

Some have attempted to show that he is a disunionist, when, in fact, he has restored union to his own country and laid the foundation of the reunion of the other parts of the original republic of Columbia, Venezuela and Ecuador. His public acts and decrees are the reverse in character of those of the Southern seceders, and are, in fact, the antipodes of theirs. One fact alone should long ago have convinced our countrymen of his sagacity as well as his friendship for

the United States—that of his earnest and successful advocacy of the application of the Panama Railroad Company for the right of way across the isthmus; at the time, too, when they had two strong competitors in England and France.

The history of the late struggle in New Granada, now, like our own rebellion, near its close, when correctly written, will prove interesting and instructive. This contest was commenced by the ex-President, Ospina, about two years since, who secretly and illegally sent Colonel Carrillo into the state of Cauca, of which at that time General Mosquera was the Governor, to make military preparations for the destruction of those who peacefully disapproved the course he was pursuing to destroy the freedom of elections. This attempt the General strenuously opposed in Congress, and by a public correspondence with Ospina, which is on record. Not until Colonel Carrillo began to execute the bloody orders of his master did General Mosquera take up arms. Cauca would have been devastated if he had not done so. Seven of the nine states have openly declared for him, and one of the two remaining, Antioquie, at the latest dates, was preparing and anxious to join the Union. His wisdom as a legislator and ruler has been witnessed by ample provision for the payment of the public debts, though some were of a character almost to justify repudiation, and by the repeal of the laws legalizing gifts in mortmain, by which vast tracts of land and valuable possessions had been concentrated particularly in the hands of the clergy. But even in this his conduct was marked by moderation and kindness. Although many convents had long been suppressed in New Granada, many of their estates remained. In all these sequestrations he secured to the proprietors incomes equal to those they had formerly received or were receiving. Thus the lands, long out of the reach of the people, became by subsequent cultivation tenfold more productive than before. President Mosquera also favors the introduction of American inventions and improvements, thus offering a wide field for the profitable exercise of the skill and ingenuity of our countrymen.

MR. HALL'S LETTER TO THE CHILDREN.

FLORENCE, ITALY, May 5, '62.

TO THE SUNDAY SCHOOL OF THE FIRST CONG. CHURCH, SPRINGFIELD, OHIO.

MY DEAR YOUNG FRIENDS :—If you will open your Bibles, and read the first verses of the 2d ch. of the Acts of the Apostles, you will find that, soon after the crucifixion of our Saviour, the Apostles preached the Gospel to the people of many nations,—among them were people from Italy : they are called in the 10th verse, strangers from Rome. These Italian strangers probably first carried the Gospel into Italy. And from that time, during a period of many years, the pure Gospel was preached in this country, and churches were formed, and the whole people, once pagans, became, in name at least, Christians. When a great number of years had passed away, these churches, through various influences, became corrupt ; and have for a long time been known as the Roman Catholic Church. And now, the persons who belong to the Roman Church of Italy, appear to be in a great degree ignorant of the simple truths of the New Testament.—Indeed the people are forbidden by the priests to read the Bible. They talk very much

about the Virgin Mary, but very little about Christ: they worship the images of Saints more than they worship God: they think saints and angels are mediators between them and God; but if you will look in your Bibles, in the 2d ch. of 1st Timothy, 5th verse, you will find that only one mediator is recognized, that is Christ. It is a very singular fact that some of the forms of pagan worship, which are spoken of in the Bible, and were condemned by the early Christians, are now practiced by the Roman Catholics of Italy. Forms of idolatry which were abandoned by those who became Christians in Italy 1800 years ago, are now used by those who call themselves the only Christians in this beautiful land.

Among the idolatrous nations in the days when the Bible was written, one common mode of giving expression to the spirit of worship was by kissing the object which was worshiped. The pagans had images of their gods standing in their temples, and in public places; and when the poor idolators wished to worship their gods, they bowed down before these images, and *kissed* them. In books written by the pagans, there are many allusions to this practice. The Bible also speaks of it. If you will look in your Bible, you will find in Hosea 13: 2, a reference to this custom. Also in the 19th chapter of 1st Kings 18 v. you will see it was the custom of those who worshiped Baal to kiss him—or the idol which represented him. Also in 31st ch. of Job, 26, 27 and 28 vs. You will see that those idolators who worshiped the sun, though they could not kiss it, yet they kissed their hands to it, i. e., they expressed their worship by throwing a kiss to it. Now in Italy, among the Roman Catholics, this custom of worship by kissing is very common. In the churches and in public places, there are altars and crosses, and objects called relics, which are not only venerated, but worshiped by the ignorant and superstitious people. As of old, the pagans bent the knee to Baal, and kissed him, so these poor Roman Catholics in Italy, bow down to and kiss these sacred objects, as they regard them. Often have I seen the poor people who think they are Christians, kneel down before a cross of wood, or an altar, and after repeating a short prayer, rise and kiss the object before which they had been praying. I have seen hundreds of men and women kneeling before an image of the mother of Jesus, whom the Catholics call the “Virgin Mary,” and these, earnestly looking at the image say their prayers, and then go and kiss the foot of the image, with the greatest apparent affection. There is one image of this kind which I have seen, the marble foot of which has been worn away entirely by kissing; and the foot of stone has been replaced by a foot of gold—and even that is much worn by the constant kisses of the people.

So you see, my young friend, that here in Italy, where the Gospel of our Lord was once preached by the Apostles, the people, though called Christians, are doing what the pagans do, who have never known the Gospel. A large portion of these people cannot read; and their religious teachers keep them in ignorance of the simple truths of the New Testament. It is to give them instruction and explain to them the religion of Christ, that missionaries are sent here, who talk with the people, and give Testaments and tracts to such as can read, thus showing them that they cannot be saved by bowing down to images and kissing them, but only by loving the Lord Jesus Christ, and obeying his commandments.

There are many other ways in which these ignorant Roman Catholics act like pagans and idol-worshippers, but I can tell you no more at present. Only I ask you to think of these poor people, living in superstition, blind through ignorance of the word of God, and ask yourselves whether you cannot do something for the good of their souls. At least, I trust you will be grateful to God that he has given you such privileges as you enjoy; that you can read his holy Word, and that you can know and understand the way of salvation by Jesus Christ, our only Mediator and Saviour.

Your sincere friend,

E. E. HALL.

HOW THE SOCIETY CAN BE SUSTAINED.

IN these times of trial and anxiety for the future, we are often cheered by the words of encouragement which we receive from friends who take an interest in the objects and labors of our Society. We will state a few cases as specimens.

A few days ago, a gentleman in Baltimore sent us ten dollars, as he said, "in answer to our appeal." Another gentleman in the same city sent us twenty dollars, but did not give his name. His note was only signed by the letter "M."

A subscriber in Vermont, whose circumstances are very narrow, wrote on the 28th of June, to apologize for not having earlier sent his subscription to the CHRISTIAN WORLD, and says : "I herewith enclose one dollar, hoping that that will suffice for the past. I had intended to send more, and still hope I shall yet be able to do something more than pay my subscription before I die ; for I consider the Society to be one of the best benevolent institutions in existence, and have a great anxiety for its prosperity."

Another friend, in New Hampshire, a day or two earlier sent us a letter that has interested us not a little, for it shows how much can be accomplished by a little effort. As it is not long we give it entire.— "I send herein twelve dollars to the treasury of the Christian Union, to help forward the good work of the Lord which that Society is doing. This money has been obtained from those members of the small Congregational Church in this place, who have for a number of years past had the reading of your Magazine, THE CHRISTIAN WORLD, from the three copies regularly sent to G——. The Rev. E—— A——, who is still our minister, feels a deep interest in the work which your Society is doing ; and we wish that the reading of that Magazine could be greatly extended in every community, that the people generally might understand what the Lord is doing by the labors of the American and Foreign Christian Union, to enlighten dark minds, and reform a corrupt Christianity in the world, and that all good people might be led to say, as I do now, *God speed your labors !*"

We apprehend that the three copies of our Magazine which are sent to the village of G—— are regularly paid for by our correspondent, who by circulating them among the members of the little Congregational Church, creates and sustains the interest which furnishes a nice little contribution to the Society every year. There is now a goodly number of such little *rills* that bless the Society ; would that there were many more !

GOD estimates us not by the position we are in, but by the way in which we fill it.

DOINGS AT ROME; THE POPE'S ALLOCUTION.

THE long agony is over. An immense convocation has taken place at Rome. At least 245 Bishops, Archbishops, Patriarchs, etc., of the Roman Catholic Church were there. It was a grand œcumenical Council, exceeding in size even that which in 1849 established at Gaeta, the dogma of the Immaculate Conception. All the papal world was represented. Bishops and Archbishops were there from Hungary, and other countries in the East, France, Germany, Belgium, Holland, Spain, Italy (in great force), England, Mexico and South America, and last but not least in point of numbers, the United States. Our friend, Archbishop Hughes, was there, and appeared very well by the side of his eminence Cardinal Archbishop Wiseman of England. Rome was full of strangers; for more than six thousand people came to see the astonishing spectacle.

The Dignitaries of the Church, and the strangers from far and near began to arrive in Rome early in the month of June, and gorgeous preparations were in good time made in the basilica of St. Peter for the imposing ceremony. Several of the French and other Bishops preached in different churches, and one of them, the Bishop of Lille, even held forth one night in the Coliseum. As for the Cathedral of St. Peter, the decorations illustrative of scenes in the lives of the twenty-seven Japanese Martyrs, whose canonization was the pretext for holding the General Council, concealed all the architectural beauty, including the magnificent *chefs d'œuvre* of the pencil and the chisel which it contains.

At length the 9th of June arrived, and the canonization took place. On the occasion the Pope made an "Allocution" to the "Venerable Brethren" there assembled, in which the death and canonization of the Japanese martyrs did not make much account, while the Emperor of the French and Victor Emanuel shared much in his Holiness' attention. The pretended "Vicar of Christ" deplored the errors spread by the Revolutionary Spirit of the age against the authority of the Catholic Church, as well as against Divine and human laws. His Holiness further regretted the oppression exercised against the Church in Italy, and the war declared against his temporal power. He urged the Bishops to redouble their zeal in combatting and arresting the diffusion of these pestiferous errors. The "Allocution" was full of good words to his Holiness' mitred audience, whom he counselled to proceed vigorously but cautiously against the "heretics" and the "infidels," "fabricators of fraud," the "impious libertines," the "dreadful criminals," the "liars," those who dealt in spreading deadly poison under the guise of "odious hypocrisy." The Holy Father exhorted them "to remove the faithful from the contagion of this plague; to turn their eyes and their hands from the pernicious books and journals; to instruct them in the precepts of our august religion; to exhort and warn them to fly from these doctors of iniquity as from a serpent." He further exhorted the Bishops "to take for mediatrix with God the Virgin Mary, who, full of pity and love for all men, has always annihilated heresies, and whose patronage with God has never been more opportune. Pray also for the suffrages of St. Joseph, the spouse of the very holy Virgin, of the Apostles Peter and Paul, and of all

the inhabitants of heaven, especially those whom we honor and venerate as inscribed in the records of sanctity."

The Pope having finished, the Bishops step forward to perform their part in the grand drama. The time was when the pretended successors of St. Peter made presents of continents and even hemispheres to kings. To this fact the Bishops took care to refer, but did not dare to assert that St. Peter himself or his successors for several centuries were "temporal sovereigns." But let us hear them :

"We affirm that the temporal sovereignty of the Holy See is a necessity, and that it has been established by the manifest design of Divine Providence. We do not hesitate to declare that, in the present state of human affairs, this temporal sovereignty is absolutely requisite for the good of the Church and for the free government of souls. It is assuredly necessary that the Roman Pontiff, chief of all the Church, should be neither the subject nor even the guest of any prince ; but that, seated upon a throne, and master in his own domain and his own kingdom, he should recognize no law but his own, and in a noble, peaceful, and gentle liberty should protect the Catholic faith, defend it, and rule and govern the whole Christian Republic. Who can deny that, in the conflict of affairs, of opinions, of human institutions, there should be in the centre of Europe a sacred spot placed between the three continents of the old world ; an august see, whence should rise, from time to time, for peoples and princes, a great and powerful voice, the voice of power and of liberty, impartial and without preference, which can neither be silenced by terror nor circumvented by artifices !"

Verily these gentlemen are first-rate Romanists, one and all. "When you speak," they say in another part of their address to his Holiness, "it is ST. PETER whom we hear ; when you decree, it is JESUS CHRIST whom we obey." This will do in the way of adulation. Even Pio Nono must be entirely satisfied.

But how will Louis Napoleon, Victor Emanuel, and the Italian people receive the "Allocution" of the Pope, and the "Address" of the Bishops ? This remains to be seen. We are much mistaken if this course of the Pope and his Episcopal friends does not hasten the solution of the "Roman Question." The "temporal dominion" of his Holiness has not been made an authoritative dogma of the Church, but its "necessity" has been "declared" by the Pope, and ratified by a Council of Bishops that represented papal Christendom entire. What will the Emperor of France do, now that he has been notified, as we learn by telegraph, that the government of the Pope will "listen to no more propositions modifying the conditions of its temporal power ?" Here is a "*non possumus*" with a witness. But how these doings at Rome strike the people of the "kingdom of Italy" we may gather from the following Address to King Victor Emanuel from the Chamber of Deputies, adopted at Turin on the 18th of June :

"The Bishops assembled at Rome have cast grave insults upon our country. They have denied our national right and have invoked foreign violence. Let us reply by proclaiming our determination to maintain intact the national right to the metropolis of our country, suffering violence at the hands of masters whom she repudiates. The words pronounced at the Vatican have declared all negotiations impossible. This language removes every ground for the hesitation which has long displayed the moderation of the Italian people. When ecclesiastics, forgetting their ministry, put forth wishes for political reaction ; when ruffians carry desolation from the Pontifical territory into the

Southern provinces, Europe ought to be convinced that the authority of the Italian King and people only can settle the Roman question.'

After a short discussion, the Address was voted almost unanimously."

We wait with no little impatience for the next movement in this wonderful drama. Certainly the "end cometh."

A LITTLE WHILE.

BY DR. BONAR.

Beyond the smiling and the weeping,

I shall be soon ;

Beyond the waking and the sleeping,

Beyond the sowing and the reaping,

I shall be soon.

Love, rest, and home !

Sweet home !

Lord, tarry not, but come.

Beyond the blooming and the fading,

I shall be soon ;

Beyond the shining and the shading,

Beyond the hoping and the dreading,

I shall be soon ;

Love, rest, and home !

Sweet home !

Lord, tarry not, but come.

Beyond the rising and the setting,

I shall be soon ;

Beyond the calming and the fretting,

Beyond remembering and forgetting,

I shall be soon.

Love, rest, and home !

Sweet home !

Lord, tarry not, but come.

Beyond the parting and the meeting,

I shall be soon ;

Beyond the farewell and the greeting,

Beyond the pulse's fever beating,

I shall be soon.

Love, rest, and home !

Sweet home !

Lord, tarry not, but come.

Beyond the frost-chain and the fever,

I shall be soon ;

Beyond the rock-waste and the river,

Beyond the ever and the never,

I shall be soon.

Love, rest, and home !

Sweet home !

Lord, tarry not, but come.

THE FOREIGN FIELD.

OUR news from various parts of the Foreign Field during the last month was highly interesting ; we give as much of it as we can find room for.

ITALY.

On the 22d of May, the Rev. Mr. Hall, our Missionary-Agent at Florence, wrote as follows :

"For some months there has been an earnest call for another Evangelist on the Island of Elba. Early in April, I applied to Dr. Revel to aid me in securing the services of a good man, to open a place of religious worship there, in the town of Rio Marina. I am happy to say that a most

excellent person has been found—Mr. E. Marchand—a native, I believe, of Piedmont, who has finished his theological course at Geneva, and who lately arrived in this city, intending to seek a field of labor in Italy. I have secured his services for a few months, till the time of his ordination by the Waldensian Synod. Whether he will return to Elba after that event, depends on the decision of Synod which determines the field of labor for each of its members. Unless a

more important work is found for him, he will doubtless be returned there.

Mr. Marchand passed his first Sunday on the Island at Portoferraio, with the Evangelist Peccenini and Del Bono, of whom he speaks, as excellent, evangelical and faithful laborers. The Lord's Supper was celebrated that day at Portoferraio for the first time, in which impressive service about 20 persons united. Mr. M. says he was deeply moved by the simplicity and seriousness with which these newly converted persons presented themselves, and expresses the hope that this service will confirm their faith, and contribute to increase the light which begins to shine so brightly in that pleasant country.

At Rio Marina, he found the friends of the Gospel as sheep among wolves; with no encouragement from without, and no centre of union among themselves; exposed to the opposition of an ignorant and persecuting population. He says: 'I leave you to imagine with what joy they greeted my arrival to establish myself among them. They thanked God and took courage; and gave me all possible assistance to open a place of worship, which, if it please God, shall be permanently established there.'

The number of evangelical persons who openly declare themselves at Rio is about forty. A room for meetings was at once rented and furnished. The services have been well attended, by a quiet, earnest, and attentive congregation.

To show the ignorance of some of the population, Mr. Mauchand related the following incident:—'A very old and poor woman came to me one day in great distress, and asked with much perplexity, if the good Jesus would be willing to save even her.—"And why not?" said I to her. "Ah! because I cannot read or write." I pressed warmly the hand of the dear old woman, and explained to her, how she could partake of the grace of Christ without reading or writing. She left me, her face beaming with joy.'

It is my desire to open, as soon as possible, a school in Portoferraio, and in Rio Marina. The children of those who turn away from the Roman Church, should be

gathered into schools at the earliest practicable moment. E. E. HALL."

WORK OF THE WALDENSES IN ITALY.

In the July number of *THE CHRISTIAN WORLD*, Mr. Hall gave a brief but interesting account of the Missionary efforts of *THE ITALIAN CHURCH* in Italy. In a recent letter he has sent us the following notice of the *WORK OF THE WALDENSES IN ITALY*, which we are sure will be read with deep interest.

SINCE 1848, the Waldensian Church of the Valleys of Piedmont, has been enlarging its borders. From 1848 to 1859, this ancient Church, rejoicing in the freedom secured to it by Charles Albert, sent out missionaries and established missions in several towns and villages in Piedmont. And when the late revolution opened the greater part of Italy to the colporteur and evangelist, the Vaudois Christians, with others, were ready to enter this new field of evangelical labor.

Some statements from the last Report [May 20, 1862] of the Committee of Evangelization, may be acceptable to your readers.

The Report speaks first of those stations which have been occupied a longer or shorter period before the last year, and then of new enterprises.

At Cormayeur a small church has been established, composed of those who have separated themselves from the old traditions of Romanism. Though there has been no increase the last year, yet the members have been confirmed in the faith. A school for girls has been opened, and now numbers 16 pupils. The evangelist also gives instruction to some boys.

At Aosta the curious multitude which first came to hear the evangelist has disappeared, leaving about 30 who are constant attendants on religious services. Many causes, says the Evangelist, have brought about this decline; and first of all, the enmity and opposition of the 50 priests and 30 sisters of charity living in the city: they have sworn the ruin of the evangelicals, and

have left no means untried to destroy their influence and their work. Many hearers have withdrawn from the evangelical worship, because they found the Gospel too severe, and inconsistent with their natural passions. So long as controversy was the subject of discourse, they were pleased; but when the way of salvation has been plainly and pointedly announced, many have said—"This is a hard saying, who can hear it?" The colporters in this region have been very successful the last year: their sales have been increased probably by the violence of their enemies, who have committed many Testaments and religious tracts to the flames. In the neighborhood of Aosta, at Brissognes, a small and faithful congregation has been formed: being composed of cultivators of the soil, they are more independent and conscientious. The Mission at Aosta may be regarded as firmly established, having secured a house sufficiently large for a church, a residence for the minister, and rooms for the schools.

There is a congregation of about 40 persons at Casale. The Evangelist who has occupied that post, has been accustomed to visit occasionally the stations at Voghera, Castelnovo and Guazzora—in each place the number of the brethren is small, but firm in the faith. The Evangelist who has ministered in all these places, has been recently called to Florence as master of the school for boys in that city.

As the present capital of the Kingdom, Turin has become one of the most important places of evangelical labor. Among the citizens called there from all parts of Italy, many desire to attend occasionally a Protestant religious service. The number of hearers has by this means greatly increased. In the last year twenty new members have been admitted to the communion. In spite of many difficulties and trials, a great religious work has been done in Turin, and a blessed spiritual influence has invaded all accessible places. Four well-conducted schools are in operation, partly sustained by contributions in the city; there is also an Institute for young Vaudois artisans, and a Society for giving aid to poor children. Such are the labors and resources, which assure

for the work of evangelization a blessed future, and cannot but have the approbation of God and men.

In Genoa and Leghorn interesting and successful labors are in progress. The church in Genoa numbers about 100 communicants, and two flourishing schools give promise of future prosperity to this station. In Leghorn, after many oppositions of priests and even public officers, the church has passed into a flourishing and prosperous state.—One hundred and twenty communicants have been added on examination. A school has been established; also a Society to attend poor sick people in the night, and to bear the dead to the cemetery; all elements of a living church.

In Florence, the Waldenses have their Theological Seminary. Professor Geymonat, in addition to his lectures, preaches twice every Sunday and twice during the week. His congregation includes about 120 communicants. A Sunday-school, and a day-school for boys and one for girls, are in operation under the direction of the Vaudois Committee.

The Report speaks of the work in Palermo, Milan, Brescia, Bergamo, Modena, Reggio, Bologna, and other places,—in several of which, religious services are held only occasionally, solely from a deficiency of laborers.

Allusion is also made to the work in Verres, Chatisson, and Carema, a mission sustained since last October by the American and Foreign Christian Union. Also to the missions established and supported by the same Society in the Island of Elba.

The Report as a whole gives evidence of progress and prosperity in the various Missionary Stations of the Vaudois Church.—This and other Societies for evangelization in Italy are doing a great work, which is to have the most important and salutary influence on the character and destiny of this new and growing kingdom. The thousands of Bibles and Testaments and religious books given to Italy by the hand of Christian love, have already accomplished a work which time can never efface. Let not those who pray for the coming of Christ's kingdom be weary in well doing.

E. E. HALL.

FRANCE.

In making a recent remittance to our brethren at Lyons, we left it optional with them to devote the whole sum to the work in that city and its environs; or, appropriating one half of the amount in that way, to apply the other half to aid the mission in the High Alps, in the Vallies of which the excellent Felix Neff spent the last years of his life, and where his labors were so wonderfully owned and blest by the Saviour. The brethren at Lyons have decided to give one half of the sum which we sent to aid the good work among the poor dwellers in the mountains. They have sent us much interesting information respecting this work, which we purpose to give to our readers in the next number of **THE CHRISTIAN WORLD**. In the meanwhile, we lay before them a brief extract or two from the last letter of the Rev. Mr. Cordes:—

I had the pleasure of sending you a *Report-letter* a few weeks ago, which I trust has reached your hands and to which I can add with thankfulness and praise to God, that the number of souls admitted as church-members (Christian converts), since the beginning of the present year, is 26; and that the fresh interdict threatened against Saint Bel is given up. The good character of the poor peasants could not but be made manifest to the authorities, on inquiry, whilst at the same time their staunch fidelity in continuing their attendance at meetings, even in spite of the threats that assailed them, must strike and fill with respect any inquirer, no matter who.

This release is surely an encouragement for all to fidelity. Our friends, Messrs. Milsom and Poy, beg me to say, with kind regards, that your little commissions have all been duly executed. I trust the articles will safely come to hand, and that our friend will enjoy health and happiness in the use of them. Myself and family are thrown into deep mourning through the death of our revered and excellent parent, Mrs. Hentsch,

of Geneva, whence I have just returned after attending her remains to their last abode on earth, whilst we now esteem her happy in the Redeemer's bosom. May His kingdom come!

MISSION IN CHILI.

The following letter, from our Missionary at Santiago, the capital of Chili, will be read with interest. It was written in the last days of April.

I THANK you for sending the books; it is strange that they have not come yet. Your kind letters of Feb. 6 and 27 are before me; I thank you for your words of encouragement. I trust it will interest you to hear something relative to the country and my work.

POLITICS.

The party in power are conservative, but not of a very positive character. The opposite party is clamorous for reforms. The questions of the day are discussed with freedom and warmth. The condition of the government is a critical one just now. This uneasy state of things, combined with the depressed financial and commercial interests, are perhaps rather favorable than otherwise to the Mission, since they divert attention. It is important to secure an affirmative answer to this question: Can the living preacher safely proclaim the Gospel in Santiago?

EDUCATION.

Nine persons besides ourselves are teaching English in this city. There is a growing desire to become acquainted with our language. This will bring them more into contact with the English mind, and will, we may hope, tend to gradually improve them in morals and religion.

RELIGION.

I believe the Catholic religion is essentially the same the world over. Here they worship the Virgin Mary; all Catholics do. By a simple illustration every child may see that this feature of Catholicism is idolatry. Suppose at the death of the Queen of England, all persons in Great Britain should pray to her, thus implying that she possessed the divine attributes of omniscience and omnipresence, and also direct their prayers

to her, with innumerable appellations which belong only to God; every one would see the enormity of such a false and idolatrous worship.

Processions are conducted here with pomp. On *Good Friday* I chanced to meet the procession. It was advertised that of the eight representations, the prophet Isaiah would be the first, heading the procession. I did not see him, but judging from the others I suppose he must have been as large as life, borne upon the shoulders of men. The first I met was borne along by upwards of twenty men. It represented Christ upon the cross, with the thieves on either hand. In the foreground were three Roman soldiers, one of whom was mounted.

Besides these dumb figures, there were live men, representing Roman soldiers, on horseback and on foot.

As I passed further along, there appeared Christ tied to a post, being scourged. At another part Christ is represented in the sepulchre. Here he is watched by little children, dressed to represent angels.

Thus Christ's trial, crucifixion and resurrection are acted out as a public tragedy. The city turn out to see it. It is the holiday of the year, and the climax of the day is the procession.

I do not think it promotes serious thoughts. The universal exclamation with the people is, *muy bonita!* [very beautiful.] It is revolting to one's feelings.

In Valparaiso they have no processions, owing to the influence of the foreigners.

In the evening the churches are gorgeously illuminated. The large images of Christ were situated in convenient places. Multitudes availed themselves of the opportunity of kissing his feet or his face or his garments.

A strange performance took place last Sunday. Different companies of the cavalry were detached to proceed from certain churches through certain streets to accompany priests as they should go to administer to the sick. The priest, who rides in a carriage, carries the wafer, which the people believe to be the real body of Christ. The tolling of a bell announces his approach—the ignorant people kneel, and the more intelligent and the foreigners remove their

hats. But this being a great day, fire-crackers and rockets were exploded in great numbers. Such proceedings are shocking! I cannot believe that these things are looked upon with favor by the better portion of the Chilians.

Besides the public images which are seen, there are innumerable private images of favorite household saints: many of them, I am told, have been handed down from generation to generation. In times of sickness that saint is sure to be invoked.

Strange as it may appear, many nominal converts have been made to this religion from the foreigners. This has generally taken place when a man wanted to marry a Chilian lady, or it was done so that he could get rich.

To-day a man told me that the Archbishop grants to every one who makes a convent, an indulgence of one thousand years out of purgatory.

Indulgences! Indulgences—such as Luther opposed, are sold in this city to-day.—One evening I stepped into a Jesuit Church where they were selling them. It was a printed sheet; with it one gets a medal, bearing the image of the Virgin Mary, with this prayer, in French: "Oh, Mary conceived without sin, pray for us who have recourse to thee."

I paid ten cents for one. Our servant has two different ones, which emanated from the Archbishop, who receives his commission to grant these to the faithful in Chili from the Pope. For these she paid 25 cents each.

OUR DAY SCHOOL.

We commenced yesterday with three.—These are grand-daughters of an American, who brought the first printing press to Chili. I expect our scholars will be mainly from the Chilians. The school will assist us in learning the language, relieve the Society a little, and will, I hope, give us an opportunity of reaching the native mind.

RELIGIOUS SERVICES IN OUR HOUSE.

Since we came here the attendance at the hour of worship has been very small, indeed for the five Sabbaths in January not one came. The attendance in this month have been 6, 10, 13, 16 respectively. Last Sabbath the Sabbath-school numbered 10—

seven scholars and three teachers. Wednesday and Sabbath evenings ten were present. At some of these meetings a more than usual interest was manifested.

We feel encouraged. May the Spirit of the Lord make this enterprise a successful one. When prayers ascend for the spread of the Gospel, may this Mission at the foot of the Andes be remembered. Here it will require much prayer, faith, and effort to remove the mountain of ignorance, superstition and error which presses upon the people.

NATH. P. GILBERT.

In a letter written a month later, Mr. Gilbert gives us some interesting statements. The school-books which had been sent from the Rooms of the Society had reached him. His day-school is small; several of the children are natives of Chili. The Sabbath school—held on the morning of the Lord's day, had during the month of May an average of 12 scholars. Mr. and Mrs. G., assisted by a female friend, conduct it. The average attendance at the afternoon preaching was 15; at night 8, which was a decided advance on the preceding month. Of the members of his little congregation, seven persons including Mr. and Mrs. Gilbert, are pious persons. Under these circumstances, Mr. G. feels disposed to administer to them the Lord's Supper, and desires the advice of the Committee. Mr. G. has not yet received any pecuniary support from the people, although it is probable that some persons would contribute if applied to. He deems it most prudent not to press matters on this point and some others. His labors in preaching and holding a Sabbath school, and a day school, he cheerfully performs whilst prosecuting the study of the Spanish language, and qualifying himself in other respects for the work among the natives. We are thankful that he is gradually getting a foothold

in the important city to which he has been sent. We ask for him and his mission the earnest prayers of God's people, that through his labors in due time the glorious Gospel may find an entrance into the capital of Chili. The beginning has been made amid discouragements—but neither greater nor more numerous than we had expected.

REV. DAVID TRUMBULL AT VALPARAISO:—This excellent man, when he commenced his labors at Valparaiso for the *Foreign Evangelical Society*, in 1845, encountered as great trials, perhaps even greater than Mr. Gilbert does at Santiago. But now he has a self-sustaining congregation of foreigners (Americans, English, etc.) that sometimes reaches 175; number of communicants about 50; the Sabbath school has 100 on the roll, and 80 constant attendants. Mr. Trumbull is well acquainted with the Spanish language, and does much in the way of distributing the Sacred Scriptures and Religious tracts. Probably no Protestant minister in South America holds so important a post for usefulness. For many years he was greatly aided by this Society. It is by no means certain that the time has not come for the devotion of his whole time to the work among the native population. He is well known and greatly respected in Valparaiso. At the recent meeting for organizing an "American Union," to unite with similar associations in South America, to resist the intermeddling of European governments with the Republican institutions of the Western hemisphere, Mr. Trumbull made an able speech, and was appointed a "Director." There were five hundred persons present. This fact shows the high estimation in which he is held in the commercial emporium of Chili.

THE HOME FIELD.

WE give a few extracts from the Reports of our Missionaries in the Home Field this month. A German Missionary writes as follows :

Our Mission here continues to be blessed from above. We number now already between forty-five and fifty. The prayer meeting and lecture are well attended, and many a poor soul, who had turned away from the Lord, becomes now awakened by the power of the Holy Spirit to its lost condition.

What especially now fills my soul with joy is the interest which the young men take in our services. I have set apart one evening in the week especially for them, and they turn out well. We sing a hymn and pray, and after that I interest them in the Catechism, and give them Bible lessons.— Besides, we get the little children into our Sabbath-school.

This Mission, with God's help, promises soon to become the germ of a large church, and well may your heart be cheered, if under God, through the instrumentality of the Christian Union, at our end of this city should be reared another temple to Christ, as on the other side already one bears witness to your labors!

Pray for us constantly, and believe me,
Your faithful servant in the Lord.

WHAT A BIBLE-WOMAN SAYS—

ANOTHER month has gone, and I write you feeling that I have nothing of especial interest to say. I have been busy as ever, but I often feel but little is accomplished. I long to see some fruit of my labor. True, I see some outward improvement, but I do not see that souls are being saved through my instrumentality. O, for more faith, not in myself, but in God!

During the month I have visited ninety-six families; also the women in the County Jail and in the Commercial Hospital, being kindly treated every where. Yesterday I spoke to a young woman, who told me her little boy, of three years, had just died. I went into the house of mourning. Her sweet boy was dressed for the last resting place. I looked around for the candles, and the beads, and the cross, but I saw nothing of the kind, though the mother is Irish and a

Romanist. As she and I were alone together, she told me of her past life. She was brought up a Catholic, but she married an ungodly man, who did not like her Church, and did not lead her to any other. So they have lived till this great affliction has brought them to see their sins, in some measure. I read of Jesus' love and sympathy for us as manifested while he was on earth, and I tried to point her to the only true Comforter. She was gratified that I had spent an hour with her, and asked me to come again to see her. She is not one of the most ignorant ones, though she does not clearly understand the way of salvation by Christ alone. I never saw her before, but I hope to see her again. I was much interested in her.

A while ago I gave a German Bible to an old man and his wife, as the woman requested it and promised to read it. Shortly after a neighbor of theirs asked for a Bible—she wanted one so much. She said: "That old man and woman love that book *so much*.—They read it all the time." I was glad to hear that the Book was read. When I gave her a Bible she received it with gratitude, promising to make it the rule of her life. These Bibles are given from the American Bible Society's depository in this city. The German Catholics, with few exceptions, eagerly read the tracts I carry. Indeed when I go among them, my stock is exhausted before all are supplied who ask for books.

One widow, whose husband died last winter, came across the street, as she saw me at a neighbor's, to ask for a tract. She said, "I love the little books," but I had just given away the last I had with me. She is a Bible-reading Catholic.

OUR ITALIAN MISSIONARY'S REPORT :—

For the past month I have to report, that I pursued my Missionary labors in the usual way until about fifteen days ago, when I was interrupted by a severe illness of my wife. My Sunday preaching, as well as the

Sunday-school, has been kept up as before, and with good interest; only my daily morning and evening school has been closed during the sickness of my wife, but will be reopened in a few days. The sewing school has likewise been stopped for the same reason, but will soon recommence. I acknowledge the receipt of that parcel of calico goods which you have been so kind to send me, two weeks ago. The teachers of the

sewing school have examined them, and found them convenient for the purpose. In visiting Italian families, I have had opportunity to distribute two Italian Bibles, and one hundred pages of tracts in the Italian language. Remember the Italian Mission in your prayers, that God may bless my labors, and give me an open door that no body can shut. Amen.

MISSIONARY INTELLIGENCE.

The Missionary Intelligence of this month possesses more than ordinary variety and interest. We give the more prominent items.

SOUTH AMERICA.

Our readers will have remarked that the Rev. Mr. Gilbert, the Society's Missionary at Santiago, Chili, is gaining more and more of a foothold in that city. The Rev. Ramon Monsalvatgé, at Carthagena, besides holding meetings in two private houses every week, for preaching in Spanish to the people of that city, and besides visiting much from house to house, has begun to give lessons to a Bible class in one of the public schools. The Rev. Mr. Maclaren, one of the Gen'l. Assembly's Missionaries, has commenced preaching in Spanish at Bogota; and another, the Rev. Mr. Schneider, has been making a "preaching tour" among the German colonies in the southern part of Brazil, and has found thousands of Germans, from the Fatherland, many of whom had not for years heard a sermon, and many, too, who were very indifferent to the subject of religion. The Rev. Mr. Simonton's service in Portuguese, at Rio de Janeiro, is increasingly well attended. The Rev. J. C. Fletcher, whose first visit to Brazil was made in the service of the American & Foreign Christian Union and the American Seamen's Friend Society, twelve years ago, has recently sailed, for the third time,

to that country, for the purpose of promoting Sunday Schools. He has gone out under the auspices of the American S. S. Union, aided by a number of American merchants.

SANDWICH ISLANDS.

The news from the Sandwich Islands is highly encouraging. A recent number of the *Friend* makes the following statement:

We are confident that the cause of Evangelical Protestantism was never more firmly established among the Hawaiians than at the present time. Large accessions have been made during the past year to the two Protestant churches in Honolulu. At Wai-kane, (in the north part of the island,) the natives have caused to be erected a small, neat wooden church edifice, costing nearly \$1,200. It has been built and paid for within two years. At Hauula, the people have just repaired their church at an expense of \$1,100. At the time of our visit there was a debt of about \$300. On the 27th of May, there was a large gathering for the purpose of paying off the debt, when \$460 was contributed, and subsequently sufficient has been paid to amount to \$500, or \$200 more than the debt!

WESTERN AFRICA.

The Mission of the General Assembly at the Island of Corisco continues to flourish, and the Gospel is imparted

at various points on the coast of the continent, some of them quite in the interior. Many natives show a great disposition to hear the Gospel. The Rev. Mr. De Heer has recently made a visit to the Congo River for the benefit of his health, and returned to his station at Corisco, not so much benefited as had been hoped he might be. The Mission of the American Board at the Gaboon is prosperous, although not without trials to the health of the Missionaries. The Missionaries of the Presbyterians, Episcopalians, and Methodists have much encouragement in their work in the Republic of Liberia, which now embraces Cape Palmas. No one can study with care the progress of this interesting colony of "sons and daughters of Africa" restored to the land of their ancestors, without deep interest. God grant that it may prosper and grow, until it shall prove to be a great blessing to that dark continent! The Episcopal and Methodist Churches have each a Bishop to oversee their churches in the Republic, and the "Liberian Conference" of the latter has 19 ordained ministers, and nearly 40 local preachers. For several years, the Church Missionary Society of England has had very encouraging missions in the part of the Western Coast of Africa that was formerly called Guinea. These missions are chiefly in the middle and eastern portions of Guinea, known by the designation of the Kingdom of the Ashantees, the Kingdom of Dahomey, and the Country of Yoruba,—the last named extending to the lower Niger. The tribes of the Ashantees and Dahomey are—at least many of them—under the sway of Badahung, who is, we suppose, the greatest monster of cruelty in human shape on the face of the earth in these days. This human, or rather inhuman brute, causes thou-

sands of men and women to be sacrificed every year at his "awful customs." In March last his troops captured and destroyed the town of Ishaga, which had a population of 5000 inhabitants, one thousand of whom the Dahomians killed, and took four thousand, including Mr. Wm. Doherty, a most valuable native missionary of the Church Missionary Society, and 17 souls, men, women and children, connected with the Mission-church, into miserable captivity! Ishaga is 16 miles west of Abbeokuta, one of the most important towns of the Yorubas. As the Egbas, a tribe of the Yorubas, had helped the Ishagans, the Yorubas very naturally feared that the tyrant of Dahomey would direct his attention to them; the more so inasmuch as his troops captured and destroyed on the 18th of March, after a siege of two years, the large town of Ijaye, with a population of upwards of 40,000 inhabitants, which stood at five days' journey from the coast. Mr. and Mrs. Mann, the missionaries at that place, escaped, leaving the day before its capture; but Mr. Roper, a young English catechist from the coast, who had gone up to help Mr. and Mrs. M. to escape, was taken prisoner, and a ransom in money, guns, ammunition, etc., equivalent to £200, is demanded for him. At the last annual meeting of the Church Missionary Society it was announced that the West African Mission, of Sierra Leone, which embraces many churches and stations, and is under the superintendence of a Bishop, has passed into a self-supporting native Church.

EGYPT.

The United Presbyterian Church of this country has a most interesting Mission in Egypt, with an excellent staff of laborers, male and female, who are making known the Truth by preaching,

by conversation, by teaching, by the distribution of the Scriptures and other religious books at Alexandria, Cairo, and Osiout. Besides the four ordained American Missionaries, there are now in the service of the Mission some 36 persons (chiefly Copts and Syrians) employed as teachers, colporteurs, and Bible-readers. Blessed be God for this noble beginning of modern Missionaries on the "Land of the Pharaohs." The Government of the Viceroy has been very favorable. It has granted to the Mission a house and ample premises at Cairo sufficient to accommodate all the Missionaries in that city, and estimated to be worth at least \$40,000.

ABYSSINIA.

Among the remarkable discoveries of the age is one brought to light by the Jewish Mission to Abyssinia. Last year a Missionary went further in the interior, and discovered the Falashahs, a secluded Jewish population which never seems to have been tainted or deceived with rabbinical tradition, and have never suffered by so-called Christian persecutors, and whose fathers never invoked the curse of the Messiah's blood upon their heads.

At the late anniversary in London, of the London Society, for the propagation of the Gospel among the Jews, Rev. Mr. Stern from Abyssinia, related some very interesting facts about them, as descendants of the Jews dispersed in the time of Nebuchadnezzar, and who, down to the present time, never came into contact with Christianity of any kind.

INDIA.

The Missionaries of the Assembly's Board report favorably of the progress of the work at Futtehghurh, and the other stations at which they labor. The Rajah of Kapurthala had returned

from a visit of several months to Calcutta, and continues to take a warm interest in the mission at his capital. The Missionaries of the American Board, of the Baptist Missionary Union, of the Methodist Missionary Society, of the Reformed Dutch Church, and those of the Church Missionary Society, the London Baptist Missionary Society, the London Missionary Society, the Free Church of Scotland, the Basle Missionary Society, reported in July, a general progress in India that is very pleasing.

CHINA.

So, too, the Missionaries at Canton, Hong-Kong, Amoy, Ningpo, Shanghai, Shantung, Tien-Tsin, meet with steady and encouraging success.

TURKEY.

From all parts of Turkey, the Missionaries report encouraging facts.

SYRIA.

The Missionaries meet with success in this fair but unhappy land, yet they are not without fear of new outbreaks.

NEW ZEALAND.

But from no part of the Missionary world has there of late come more cheering news than from New Zealand, not so much of souls converted among both the natives and colonists, as that peace is about to be restored, under the wise and just administration of Sir George Grey, whose very name has exerted a talismanic influence over the warlike Maor is chafed and maddened by wrongs, real or imaginary, received from the colonists. Sir George had once before been governor of New Zealand we believe, but of late has been governor of the colony of the Cape of Good Hope. The Church Missionary Society's Mission in that beautiful groupe of islands, is now strong enough, with its five Bishops and its Synods, to be a self-sustaining and independent Church. The Presbyterian and Wesleyan Missions have also been greatly blessed.

THE NEWS OF THE CHURCHES.

We have room this month for only two subjects, but they are of vast importance.

I. ENGLISH RELIGIOUS SOCIETIES, WITH THEIR RECEIPTS,
FOR LAST YEAR.*

BRITISH AND FOREIGN BIBLE SOCIETY.....£91,682†

PRINCIPAL FOREIGN MISSIONARY SOCIETIES—

Church Missionary Society.....£160,000
Wesleyan..... 137,280
London..... 79,576
Baptist 33,151

410,007

COLONIAL, CONTINENTAL, AND OTHER MISSIONS—

Society for the Propagation of the Gospel in Foreign Parts,.... 83,885
London Society for Promoting Christianity among the Jews.... 37,421
Colonial and Continental Church Society..... 28,960
Primitive Methodist (Home and Foreign) Missions..... 14,252
United Methodist Free Churches Missions..... 7,192
Society for the Propagation of the Gospel among the Jews.... 6,274
Colonial Missionary Society..... 5,137
Turkish Missions' Aid Society..... 5,104
Christian Vernacular Education Society for India..... 4,066
Foreign Aid Society..... 2,419
Evangelical Continental Society..... 1,762

196,472

HOME MISSIONS—

Church Pastoral Aid Society..... 46,351
London City Mission..... 37,150
Irish Church Missions to the Roman Catholics..... 30,194
Additional Curates' Society..... 23,197
British Army Scripture Readers' and Soldiers' Friend Society.. 10,368
Church of England Scripture Readers' Association..... 10,231
Missions to Seamen..... 6,000
Protestant Reformation Society..... 4,386
Baptist Irish Society..... 3,001
Irish Evangelical Society..... 2,920
London Diocesan Home Mission..... 1,982
Baptist Home Mission..... 1,843
Lord's Day Observance Society..... 1,101
Church Home Mission..... 1,096

179,820

TRACT, BOOK, AND MINOR BIBLE SOCIETIES—

Religious Tract Society..... 12,770†
Book Society for Promoting Religious Knowledge among the Poor 7,000
Naval and Military Bible Society..... 3,252
Bible Translation Society..... 2,361
Trinitarian Bible Society..... 1,330
Prayer-book and Homily Society 1,313

28,026

HOME RELIGIOUS EDUCATION SOCIETIES—

Church Educational Society for Ireland..... 45,958
Ragged School Union..... 8,600
Church of England Metropolitan Training Institution..... 4,364
Sunday-school Union..... 1,244

60,166

£966,173

* Some few Societies are omitted in this list, owing, in most cases, to the requisite information not having been published. The list is least complete in the department of education; and we have not attempted to enumerate the various Societies for purely benevolent objects identified, in some instances, with the cause of Evangelical religion.

† Receipts from sales not included.

II. FRENCH PROTESTANT SOCIETIES, WITH THEIR RECEIPTS,

LAST YEAR.

The Protestant Bible Society disseminated last year 14,700 copies of the Old and New Testaments.

The French and Foreign Bible Society, 91,800 copies.

The Society for the History of French Protestantism is throwing much light on Protestantism in France by its researches.

The Religious Tract Society of Paris has caused several millions of Tracts to be published and circulated.

The Evangelical Society of France received last year 156,989 francs, disbursed 174,994 francs, and employed 64 agents, that is 12 pastors, 10 evangelists, and 42 school-masters and school-mistresses.

The Sunday School Union is prosecuting with vigor the establishing of Sunday Schools in France.

The Society for Missions among the Unevangelized Nations received last year 161,348 francs. It has Missionaries in South Africa and China. It is about to commence a Mission in the French Colony of Senegal, whose Governor is a pious Protestant.

The Central Society of Evangelization received last year 140,852 francs, and expended 127,066 francs. It has many Missionaries in France, and a *Preparatory Theological Seminary* at Paris.

The Society for the Encouragement of Primary Instruction.—Its receipts were 76,921 francs, and its expenditures 82,500 francs. This Society is doing much to advance the interests of good Primary Schools among the Protestants in France.

MISCELLANEOUS.

OUR FRIENDS.—We are thankful to find that our friends have received so well our suggestions in regard to the way in which they can help us. The times are trying, and probably will be more so before this war is over. But if *all our friends* who can help us, whether by small donations or larger ones, will forward to us their contributions by mail, it will greatly aid the good work in which the Society is engaged, and which is constantly growing in extent and importance. The Saviour is testing the love of His people in this land. He is saying to each, "*Lovest thou me?*" If we love Him we shall not regret to make some sacrifices to enable us to promote His kingdom, which seems destined often to be built up in "*troublous times.*" Our contributions are the more precious when it costs us something to make them. We are cheered by the responses which are made to our appeals. A lady in Connecticut sent us \$20 a few days ago, with a note to this effect:—*In reading the last CHRISTIAN WORLD my sympathies were excited for those who are hungering for the bread of life, and I send the enclosed sum to help to send it to them.* An American gentleman in Europe, member of one of the churches in New-York, has not forgotten, amid the scenes of the Old World, to send us his annual donation of \$50.—If all will do what they can, we shall not want the means to do a great and good work, even although the times may be hard.

SLEEPLESSNESS OF THE SOUL.—In the former part of this number of *THE CHRISTIAN WORLD*, our readers will find an interesting article under this title, from the pen of Madame de Gasparin, the wife of Count Agenor de Gasparin, who has written almost as many books as her husband.

INTERESTING TESTIMONY.—In a late number of the *Christian Advocate and Journal* there is a most favorable testimony, from the correspondent of that paper who is traveling in Italy, in behalf of our American Chapel in Florence, and of the labors of the Rev. E. E. Hall, the Society's Missionary-agent in that city.

RESOLUTIONS.—*To Rev. Robert Baird, Sec'y of the "American and Foreign Christian Union."*

Dear Sir—It becomes my duty, as Clerk of the "Penobscot County Conference of Congregational Churches," to transmit to you the following expression of sentiment, passed at our annual meeting, held in Kenduskeag on the 10th and 11th of the present month :

WHEREAS, There are several settlements of French Catholics in this and the more Northern and Eastern portion of Maine, one of which, that at Madawaska, numbers several thousands—And whereas, they have been proved to be accessible to Christian effort : Therefore

Resolved, That, in the opinion of this Conference, it is expedient and exceedingly desirable that the "American & Foreign Christian Union" establish a mission among them at as early a day as possible consistent with their means and views of duty.

Resolved, That in the opinion of this Conference, the Society known as the "American and Foreign Christian Union" should be remembered in the contributions of our churches.

Yours, very respectfully,
Brewer Village, Me., June 17th, 1862.

W. NEWELL, *Scribe*.

Our readers will be interested in learning that the Executive Committee have made an appropriation towards the support of a Missionary at Madawaska, and we hope that the brother appointed will in due time be on the ground.

WHAT THE CHILDREN THINK OF OUR CAUSE.—There is a Sunday School in Michigan that has sent \$50 for the work in Italy for two successive years. We lately sent them some details of our work in that country, with an account of an Italian Sunday School in Turin, which we visited last September. Here is what the pastor of the Church to which that School belongs, has written in reply :

The letters were read publicly to the children at their Monthly Concert, and the certificate (which had been handsomely framed) explained and commented on. They were delighted with all, and if you could have seen their happy faces—about 150 of them—you would have felt that it was a pleasant reward for whatever it may have cost. The account of the Italian Sunday School was especially interesting to them ; and I think

they will give more money, and give it more cheerfully (if such a thing be possible), for having been made more familiar with Italian Missions by the descriptions of one who has visited them in person. Many adults were present at the meeting referred to, and we had, on the whole, the most interesting Sunday School Concert that we have had for a long time.

BOOK NOTICES.

HEAVENLY WATCHWORDS, OR PROMISES AND COUNTERSIGNS; and SELF-SACRIFICE, OR THE PIONEERS OF FUCCIA, are the titles of two other interesting works published by the Presbyterian Board of Publication. The former is made up of Divine promises to believers, adapted to all cases of experience in life, passages from the word of God, that show to whom they are applicable, and proofs of reliability. The latter is a most affecting history of the unfortunate expedition of Capt. Allen Gardiner and his friends, to plant Christianity in Patagonia, in 1845. Whatever we may think of the wisdom of attempts to carry the Gospel to parts of the world so unimportant comparatively, when so many countries, great, populous, and influential, are open to the efforts of God's people, we must admire the heroic zeal that prompted to the effort here narrated, although its issue was so disastrous.

THE COMING CRISIS OF THE WORLD; OR THE GREAT BATTLE AND THE GOLDEN AGE. By Rev. Hollis Read, published by Follett, Foster & Co., Columbus, Ohio. This is a

book for the masses of Christians, and yet may be read with profit by our great theologians. Mr. Read has given great attention to the "signs of the times," as his "God in History," a capital work which he published a few years ago, fully demonstrates. *That* work relates to the past; *this* to the present and the future. We may not agree with the excellent author in all his opinions and interpretations of Scripture, but we can heartily recommend his book to our readers, as one that is full of instruction on subjects of infinite moment—subjects which we ought all to understand better than we do.

THE ECLECTIC MAGAZINE: The numbers for June, July and August are of surpassing interest. Mr. Bidwell makes his selections from the Foreign periodicals with judgment and taste, and often gives interesting pages to illustrate the personal history of those whose portraits he furnishes. Take it all in all, the Eclectic Magazine stands unrivalled in its sphere, and we are happy to say that it has a circulation that is worthy of its great value.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1862.

NEW HAMPSHIRE.

Chester Cong. Ch. by J. W. Noyes,-----	3 50
Manchester. 1st Ch. & Soc.,-----	19 00
Hampstead. Cong. Ch. and Soc.,-----	17 00
Alton Bay. Family of Cong. Pastor,-----	2 00
Gilesum. Cong. Ch. by A. Hayward,-----	12 00

MASSACHUSETTS.

Stockbridge. Cong. Ch. by D. R. Williams,-----	28 00
Beverly. Washington-st. Ch. and Soc.,--	13 63
Mansfield. Soc. of Rev. J. Ide, Jr.,-----	7 87
Charlestown. Winthrop Ch. & Soc.,-----	84 30
Royalston. 1st Ch. & Soc.,-----	51 06
Boston. A Child,-----	25
Rockport. Two Ladies,-----	1 75
Worcester. Additional from Ch. & Soc. of Rev. Dr. Sweetser,-----	50 00

RHODE ISLAND.

Providence. Robert H. Ives,-----	20 00
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CONNECTICUT.

Simsbury. Cong. Ch. by Chas. Hosmer,-----	6 84
Colebrook. Osborn Stillman,-----	5 00
Greenwich. 2d Cong. Ch. by L. P. Hubbard, Esq.,-----	72 00
Vernon. Cong. Ch. by Allyn Kellogg,--	38 20
So. Britain. Olive Pierce,-----	20 00

NEW YORK.

Carlisle. Jas. Boughton,-----	1 00
Hannibal. Cong. Ch. by S. W. Brewster,-----	4 00
N. Y. City. Ref. Dutch Ch. on Washington Square, by H. W. Butler, Tr,-----	78 28
Poughkeepsie. Ref. Dutch Ch. by J. A. Storms,-----	18 35

Rockland Lake. First instalment of Bequest of the late Wm. Kiely, by Abm. Snyder & A. T. Fitch, Ex.,-----	25 00
Grahamville. Miss Mary H. Jones,-----	1 00
Beekmantown. Pres. Ch. by Joel Smith, Tr,-----	5 00
Flushing. Miss Martha Tappan,-----	4 00
Fort Plains. M. E. Ch.,-----	5 00
Canajoharie. Union col. in the Lutheran Ch., in part of L. M. for Rev Lewis Hippee,-----	7 76
Springfield. To constitute Oliver Barrett a L. M.,-----	31 00
Cherry Valley. Union col. in the M. E. Ch. in part of L. M. for Rev. J. W. Mitchell,-----	11 69
Roseboom. Bapt. Ch.,-----	2 82
Middlefield Centre. Presb. Ch.,-----	10 50
Clarksville. Union col. in the Bap. Ch., \$4 63. Chas. A. Martin, 13 c. Adda Striker, 6 c.,-----	4 82
Durham. 2d Presb. Church by Alvin Cooper,-----	6 18
Pottsdam. 1st Presb. Church in full for L. M. for Rev. Herman C. Rigg,-----	25 63
Chilli. M. E. Ch.,-----	1 89
Fairport. Cong. Ch.,-----	10 00
Clarkson. Cong. Ch. in part to make Rev C. B. Gardner L. M.,-----	10 37
Corning. In full of Rev. W. A. Niles' L. M.,-----	18 00
Painted Post. Pres. Church,-----	9 23
Wampsville. " "-----	6 66
Oneida. " "-----	5 27
Rome. " "-----	23 82
Clinton. Cong. Ch. and balance,-----	4 00
LeRoy. Presb. Church, in part,-----	17 03
" Bap. Ch.,-----	7 13

NEW JERSEY.

Union. Part of the Bequest of the late Peter J. Ackerman, by A. M. Ac- kerman, Ex.,	500 00
Bloomfield. Presb. Ch. by Jos. K. Oakes, Tr.,	52 65
Newark. A Friend towards L. M.,	5 00
Hightstown. M. E. Ch.,	2 54
" Bap. Ch. to constitute Rev. Lewis Smith a L. M.,	30 00
" J. J. Ely, Esq.,	5 00
Trenton. Isaac S. Hutchinson,	3 00

PENNSYLVANIA.

Brownsville. Col. in the Presb. Church Rev. Mr. Wallace's in part for a L. M.,	8 40
Columbia. A few Friends,	14 25
Lower Chanceford. Presb. Church, to constitute Rev. Jno. Farquhar a L. M.,	30 00
" U. P. Ch. 2 Ladies,	1 00
" U. P. Ch. Rev. T. F. Baird,	5 50
Lower Tuscarora. Presb. Ch. to consti- tute Rev. G. W. Thompson, D.D., a L. M.,	30 00
Danville. Mahoning Presb. Ch. to con- stitute its Sab. School a L. M.,	30 25

MARYLAND.

Baltimore. Chas. W. Ridgely,	10 00
" "M,"	20 00

DISTRICT OF COLUMBIA.

Tennallytown. Rev. E. H. Cumpston for Dr. Kalopothakis—Ath- ens, Greece,	25 00
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ILLINOIS.

Paris. 1st Presb. Ch., Col. Blackburn, \$5. Messrs. Hogue—Newell—Blair —Brooks—Brown—Austin—\$1 each. Others, \$3 93,	14 93
" Christian Church,	1 93
Griggsville. Cong. Ch.,	31 60
Quincy. 1st " add.,	1 00
Polo. Rev. R. M. Pearson,	1 00
Pittsfield. Cong. Ch.,	23 05
Granville. " "	11 00

INDIANA.

Terre-Haute. Female College add.,	.75
Rockville. A little Boy, 10c. A Friend, 75cts.,	.85
Mt. Carmel. 1st Presb. Ch., which con- stitutes Rev. Peter H. Golliday a L. M.,	29 15
" M. E. Ch.,	2 50
Union. " "	2 30
Lafayette. Mrs. Barbee, \$5. Mrs. F. D. Falley, \$5 in full L. M. R. Breckenridge, \$2. W. A. Pot- ter, \$1. Rev. Mr. Rice, \$1. Jesse Andrews, 50cts.,	14 50
Crawfordsville. Rev. Mr. Ford, \$1. Mrs. Crawford, \$1. A friend, 75cts. Collec'n in Sab. School, \$12.25, all in part L. M. for D. Harter,	15 00
" Prof. Caleb Mills in full of L. M.,	10 00
Plainfield. Sugar Grove Friends' Meet- ing,	2 81
" E. Morris at Plainfield Meet- ing,	1 00
Shelbyville. Maj. Hendricks, \$1. Geo. Kent, \$1. Miss Bennett, 50 cents. Shelbyville Bank, two friends, 75cts.,	3 25
Carthage. Walnut Bridge, Friends' Meet- ing, Thos. Hill, \$1. Jesse Pu- sey, \$1. Jos. Hill, \$1. E. Bundy, 50cts. M. Binford, Sen., 50cts. Wm. Parker, 50 cents. R. Binford, 50 cents. Jos. Binford, 50cts. N. C. Hill,	

50cts. D. Clark, 50cts. W. Winslow, 50cts. J. Bentley, 50cts. Jas. Patterson, part L. M., \$5. Other friends, male, \$3 10; ladies, 1 55,	17 15
Ogden. A. A. Smith,	.50

OHIO.

Greenfield. Wm. Gormley,	1 00
Cedarville. J. G. Adams, John McHat- ton, each \$1,	2 00
Venice. Presb. Ch. in full of L. M., for Rev. Isaac M. Hughes,	26 00
New London. Welch Cong. Ch., Rev. D. W. Wilson, \$5.— Others, \$9 50,	14 50
Springdale. 1st Presb. Church, add.,	1 00
Sharon. " "	1 30
Xenia. John Wright,	2 00
Granville. Female College, add.,	4 50
Harmar. Cong. Church,	21 65
Marietta. Messrs. Mills, Bosworth, Slo- cum, Mrs. Tenny, \$5 each. John Newton, \$6. G. R. Ros- seter, \$4. Messrs. Andrews, Glenn, Skinner, \$3 each. S. Shipman, \$2.75. Messrs. Hil- dreth, Fischer, Putnam, Fay, Hart, Fay, Mrs. Woodbridge, \$2 each. G. R. Woodruff, \$1 60. T. J. Westgate, \$1 45. Messrs. Parker, Wilkes, Mrs. Clarke, \$1 50 each. Messrs. Thomas, Rosseter, Shipman, Nye, Cotton, Follett, Evans, Porter, Thomas, Johnson, Da- bele, McLaren, Jones, Mrs. Lewis, Crane, Cole, \$1 each. Messrs. Ellis, Tenny, Nye, Adams, Mrs. Adams, Rob- bins, 50cts. each. Mr. Leonard, Mrs. Dawes, 25cts. each. S. Newton, \$1 25. Bettie Yates, 15 cents,	84 20
Cincinnati. J. E. Perrin, in part of L. M. for Wife, \$10 T. Davidson, \$10.	20 00
Messrs. Moore, Stewart, Carmichael, Vandusen, Ap- pleton, Budley, Chamberlain, Bush, Davis, Chamberlain, Sargent, Butler, Neave, But- ler, Bishop, Minor, Clark, Sprague, H. W. Brown & Co., Patterson, Glenn, Harri- son, McBirney, Vandusen, Atkins, Lehmer, Burton, Og- den, DeWein, Fallis, Root, Kinney, Jones & Co., An- drews, Gates, Pendleton, Gay- lord, Gaston, Barbour, J. E. Wynne & Co., Camp & Co., Durand, Chatfield, Merrill & Co., Wynne, Haines & Co., Mrs. Ewing, \$5 each,	225 00
Messrs. Sterrett, Burns, Mor- ton, Seehler, Smith, Bunce, Wright, Fisher, Thompson, Phillips, Mrs. Wright & Bar- ker, \$3 each,	36 00
Messrs. Edgar, Coen, Lodge, Hutton, Loudon, Hutton, Mof- fett, Mitchell, Dorr, Pensford, Gregg, King, Glenn, Skinner, Diamond, Cinnamon, Boyd, Baker, Laws, Lefe, Starr, Woodrow, Fuller, Elliott, Hervey, Fagin, Scott, Wynne, Duer, Rankin, Bertram, Wells, Cadwell, Clement, Burton, Neave, Ferry, Williamson, Richardson, Lupton, Smith, Brannen, Lytle, West, Lytle, Jones, Christian, Lupton, Neff, Ayres, Merrill, Coan, Drake, Johnson, Mrs. Shultz, Griffith, \$1 each,	56 00
Castalia. Rev. Hiram Smith, additional for L. M.,	2 00

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